

TREATISE OF PARTICVLAR PREDESTINATION;

VVherein ar answered three Letters.

- { 1. Tending to disprove particular *Predestina-
tion.*
- { 2. To shew the contradiction betwixt Christ dy-
ing for all, and Gods Election of some.
- { 3. To prove that the soule doth not come
from the parent, and consequently that there
is no Originall sinne.

By THOMAS LAMB.



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To the unpartiall Reader,
Grace, and Peace.

Courteous Reader.



Or as much as the glory of God ought
to bee most deare in our eyes, which
wee ought to seeke, and preferre more
then our lives; I could not with good
conscience and reason, but publish these few lines
following, (especially being earnestly desired by
some of my deare friends,) and the reasons are, 1. Reas.
first, because the truth of the Gospell, which
holds forth Christs giving himselfe a ransom
for all men, 1. Tim. 2. 6. A propitiation for
the finnes of the whole world, 1 Iohn 2. 2. and
that he tasted death for every man Heb. 2. 9.
(which is such a glorious truth, as without which
first the Gospell of Gods free grace cannot bee
preached to all men, secondly neither can wick-
ed men nor unbelievers be required to believe;
and thirdly neither can the not believing in Christ
be concluded to be a sinne,) all which being pro-
fessed by the people of God (who desire in all sin-
cerity

To the Reader.

cerity to walke in all the wayes of God, and to bee led wholly by the rule of his word; what ever the hazard be thereby) they are thereby scandalized to hold free-will, and to denie particular election of persons, and persons hereby kept from the truth: to the end therefore that these stumbling blockes might be taken out of the way: these following lines doe manifestly declare Christs dying for all, and particular Election to stand together, which therefore can be no let or hinder people from the wayes of God; nor yet from discerning this particular truth of Christs dying for all, the excellency whereof none can prize, but those that know it; the which excellency if others could know, I am confident they would not bee such enemies to their owne soules as to slight it.

2. *Reas.* 2. Because those that do deny particular election doe presse upon us, as if we were behind hand to defend our selves, and our principles against them, whereas it is manifest (and they know it to be true) that they have had these three Letters in way of answer to their Letters, and have made no reply, and therefore to the end that it might appeare, that we doe not comply with them, secondly that we are not behind hand to defend our selves against them, and thirdly that we might provoke them

them to reply, and to manifest their reasons to publicke view, if they have any for the defence of themselves in answer to what I have written to them, which I conceive they cannot doe, I have therefore ad-ventured to put forth the same to prove whether they can or not, and lastly conceiving that some may be staggering, and not so well established as were to be wished, and conceiving that these may be some stay to them, and meanes to give them further light then yet they have, (which if they lie in obscurity would doe no such good) for whose sakes in speciall, I doe endeavour that they should have this for present, till further occasions bring forth further labours; accept therefore I intreat you in love this small endeavour read it over with earnest intention, meditate of it, and trie it by the Scriptures with pious devotion; and if any good light and divine knowledge comes to thee by it, I shall have my desire, give God the glory of it, let me have the benefit of thy faithfull, and fervent prayers, and I shall ever rest.

Thine in any service of love
to my power.

THOMAS LAMBE.

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AN ANSWER

TO

A short writing, for the disproving of
particular *Predestination*, made by T. S. in
which answer, particular *Predestination*
is cleared and proved by T. L.



It is said that God hath predestinated, that those
that will believe in Christ shall be saved, and
those that will not shall be damned.

To which I answer, that this is to short a
description of *Predestination*, because *Predesti-
nation* is not a conditionall but an absolute De-
cree, as the Scripture holds it forth, *Rom. 8. 30.* In which
place two things are to be noted, and the first is the definition
of the Subjects of predestination, and they are onely those
which are in time called, justified, and glorified, and the second
is the order of the causes where we are to note, that glorifica-
tion is not the cause of our Justification; but Justification is the
cause of glorification; so likewise Justification is not the cause
of vocation, but vocation is the cause of Justification; so like-
wise vocation is not the cause of *Predestination*, but *Predestina-
tion* is the cause of *Vocation*; and there is no cause of *Predesti-*

nation, but the meere will of God; and therefore *Predestination* is not conditionall; promises and threatenings may be found conditionall, but a conditionall decree the Scripture maintaineth not.

And where it is further said that many doe affirme, that God hath decreed some to doe wickedly, and so to fall under condemnation.

I answer, that God hath decreed to permit some to doe wickedly, and to refuse *grace*, and accordingly to punish them; and *Ephes. 2.* to prevent others and to create them in *Christ Iesus*, unto good workes; and accordingly to save them; and to this accords, *Rom. 9. 22. 23.* what and if God will to declare his wrath, and make his power knowne, suffer with long patience the vessels of wrath prepared or fitted to destruction; that hee might declare the riches of his mercy upon the vessels of mercy, which he hath prepared unto Glory; and they have not prepared themselves thereunto,

Now to disprove this kind of *Predestination*, something is said concerning *Adam*, how that he was created after the Image of God in the faculties of his soule; and disposition of his body; and set by God in the Garden of *Eden*, who gave him a *Law* concerning the Tree of Knowledge of Good, and Evill, decreeing that if he did obey he should live; but if hee did eat he should die; and that although God foresaw that *Adam* would break his *Law*, yet it will not follow that God decreed he should break it;

To which I answer that it doth follow that God decreed hee should break it, if he would not have suffered him to break it; having power to hinder him, if it were his will (hee could easily doe it) but he will not: therefore it is his will to permit *Adam* to break his *Law*.

And where it is said that if it were so, then *Adam* had no meanes to resist sinne.

(*I answer*) I deny the consequence, for it doth no more follow, that Gods Decree that *Adam* would, or should certainly fall by his permission, doth take from *Adam* power of resistance of sinne, then Gods infallible foresight that *Adam* would fall doth; the later you grant and prove, *Act. 15. 18.* therefore the former stands upon the same ground.

And

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And whereas it is said, that if *Adam* had resisted the Tempter and stood he had crossed the decree of God, which is impossible, because Gods Decree is unalterable.

I answer, and affirme the like of his prescience or foreknowledge, which is as infallible as his decree, for if *Adam* had resisted the tempter and had stood; God had beene deceived in his foresight concerning his fall; and this Argument is as much as if the skie fall wee shall have Larkes: but it doth not fall; and therefore they be not easily had.

And where it is further said that if it should bee granted, that God decreed that *Adam* should eat and die, and yet commanded him that hee should not eat, to the end that hee might live, this were to make the Lord contrary to himselfe.

I answer denying the consequence, for these things are not contrary, namely for God to command *Adam* not to eat; as having Authority so to doe, to the end hee might trie his willing obedience, and in case he fell to discover the hainousnesse of his sinne and disobedience, and God foreseeing hee would fall to permit him so to doe is no contradiction at all, but a pure truth; for if men were elected in *Christ* before the foundation of the world, then was the fall presupposed, and that they were so *Paul* affirmeth it, *Ephes.* 1. 3. 4. and therefore in this point there is no danger at all.

And where it is further said, if there were no such decree concerning *Adam*, then not concerning his posterity neither.

To which I answer, that there is such a Decree concerning *Adam*, to permit him to doe the evill which was forbidden; *Ergo* there is such a Decree concerning his posterity. Also to permit them to doe those things which they doe that are forbidden.

And whereas it is further said, that if any still will hold, that God decreed any mans condemnation, then it is for transgression of the *Law*, which no man could doe before he was created

I answer, that although no man could transgresse the *Law* before hee was created, yet God could foresee that man would transgresse a *Law* before man was created: and decreed to suffer him so to doe, and decreed to punish him accordingly.

And whereas it is further demanded, whether God de-

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creed the condemnation of *Adams* person, and supposed the answer will be no: because God decreed to send his sonne, to redeme him from Death, and if him why not all his Posterity: seeing it is written, *Ioh. 3. 16. That God so loved the World, that he gave his onely begotten Sonne, that whosoever beleeveth in him, should not perish but have Everlasting Life.*

*Ezek. 3. 6-7.
Mat. 11. 21*

*Ephes. 1. 8.
Phil. 1. 28.*

To which I answer, that it doth not follow from hence, that God hath decreed to doe for all alike, in causing of them to beleeve: for though it may be concluded, that God gave Christ and Christ gave himselfe for all alike: yet he doth not give the Doctrine of the same to all alike, much lesse doth he give *Faith*, which is the effect of the same Doctrine to all alike: and therefore is said to be the gift of God, not in common, as the Preaching is, but in speciall and peculiar as the Election is. *Rom. 11. 7.* and therefore true Faith is called the Faith of Gods elect: *Tit. 1. 1.* given onely to some and not to others, *Mat. 13. 11.* as being those that are *Predestinated*, and therefore effectually called, justified and glorified. *Rom. 8. 30.* but others he suffers to walke in their owne wayes. *Act. 14. 16.* as the Vessels of wrath fitted to destruction *Rom. 9. 22.* And the Reprobates and wicked of the World, could not do such wickednesse as they doe, but that it pleaseth God to suffer such dishonourable wayes and practises to be for a time, as knowing how to bring forth his owne glory in their just deserved damnation: But he doth not suffer his Elect to walke in their owne wayes: but doth prevent them that they escape Eternal Damnation, *1 Cor. 11. 32.* That he might glorifie himselfe in them in his mercy, as upon the Vessels of mercy, which he hath prepared unto glory.

Whereas you conclude with this request, that your positions against particular Election, may be either receiv'd or answered, I now conclude with the like, (having as I suppose sufficiently answered this:) that you would either shew, wherein the insufficiency of my answer lies, or yeeld thereunto.

An Answer to a Letter written by R. H. sending to shew the contradiction that is betwixt Christs dying for all, and Gods Election of some.

The which Answer sheweth, that there is no contradiction be-

twixt

Of **CHRISTS** dying for all.

twixt these two, but a sweet concord; by T. L.

First you say you write to shew the contradiction that is betwixt universall redemption and particular election, and how doe you doe this; you aske the question how Christ died for all men, seeing he never intended salvation to them.

To this I answer, that Christ may be said to have died for all men, although he never intended to make all men to believe in his death for salvation; you say if God hath onely elected some persons, and rejected all the rest, then there is no way of recovery made for them that are rejected;

But Christ hath made a way of recovery out of the lost estate, for all those for whom he died. *Ergo.*

To this I answer, that *Christ* hath made, or purchased away of recovery for all men, if they doe not reject him and it also; but election is a fore-appointment that such persons are elected, shall believe and be recovered, and if the rest doe not it is their owne fault, because they beleve not the truth which preached, *Rom. 11. 5. 7. Iohn 16. 9. Mar. 3. 5.* You say generall redemption extends it selfe to all; particular *Election* it opposeth it; and saith no not to all but to some onely.

This I deny and say, *Election* doth effect that some doe believe, but it doth not oppose any in point of believing: and so it doth not follow that although man doe not effect in himselfe in himselfe faith, and cause himselfe to be elected (as is imagined) that he is not the cause of his owne destruction by the refusall of *grace* offered, and I put the case that none were elected at all: would it then come to passe that generall redemption which extends it selfe to all would save all; (because you say particular *Election* intends onely the salvation of some) if not then would I aske the reason why? if you say because all doe not believe, then you say true, and what if none believe, then none should be saved: whereby you may see that although generall *Redemption* extends it selfe to all, ~~to all~~, yet nevertheless if none beleve, none should be saved; and that none would beleve unlesse they were elected, appears in that none would beleve unlesse God worke it, such evill is in mans nature, as doth continually oppose the Doctrine of *grace*, untill they bee overcome thereby, which *Doctrine* for God to afford to men effectually proportionable to the measure of corruption, even to the taking of it

and Gods ELECTION to some.

away in some and not in others, by the extent of his providence, proceeds onely from the good pleasure of his will differently as the same is extended by his continuall government of the world; so then it doth appeare that *Election* is a thing super-added over and above, besides the meanes of *Redemption* to cause some to beleeve, which otherwayes would effect the same.

You say they contradict one another in their ends, which they cannot doe, if they be truths both as for example: you say the end of generall *Redemption* is the salvation of all, and the avoiding of respect of persons; but the end of particular *Election* is this and but this: (namely) to save this person and condemne that, and because he will doe it he will doe it; and can give no Reason, nor shew any cause why to cleare his Justice or vindicate his Mercy;

To which I answer, that the will of God is reason enough for the disposing of his gifts of Grace, to whomsoever he pleaseth, both for the clearing of his Justice, and vindicating of his Mercy.

Secondly, I say to command and provide meanes for all, or tending to the salvation of all: and yet to decree the salvation onely of some is no contradiction at all: but onely a wise disposall of the matter; so as not to bee wholly frustrate of his Commands and meanes; which otherwise would come to passe, if he should leave to mankind the whole disposall of the businessse.

Thirdly I answer, concerning respect of persons; wee are to marke and mind what it is, and in it wee are to consider two things: first that it is alwayes something in the person, for which he is respected, and secondly that the thing is insufficient why he should be so respected, but otherwise to give unlike Gifts to persons that are alike is no respect of Persons: or if it be: then God is such a respecter of persons as may be proved pientiously; for the people of the *Isenes* were as bad as other Nations, and yet God gave them more and greater Gifts then he did to other Nations, *Ezek.* 16. 47. 48. *Deut.* 7. 7. 42. 7. 39. 40. And likewise *Manasseh* who did more evil then the Heathen whom the Lord had destroyed, *2 Kings* 21. 9. *2 Chron.* 33. 9. 10. Neither were the 42. Children worse then *Manasseh*,

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Manasseh, and the *Jewes* living in his time which notwithstanding perished, and the other were spared as is to be seene 2 *Kings* 2. 24. and God gave them no time to repent of their sinnes, as he did to *Manasseh*, and the people who notwithstanding when the Lord spake unto them would not regard. And *Paul* likewise exceeded many other in wickednesse, or at least was as bad, and many of them which yet had no miraculous apparition of Christ, to effect their conversion, Faith and Grace as *Paul* had: therefore the dealing of God in communicating of Gifts doe differ, though the persons doe not differ, but be one as bad as the other, yea many, those which have the most and greatest gifts bestowed upon them are the worst; and therefore in Election if there be any difference God chuseth the worst both of persons and things, 1 *Cor.* 1. 26, 27, 28. the end is that he might avoyd respect of any thing, in the persons or things which hee chuseth, either present or foreseene, *ver.* 29. for what any person or thing is in goodnesse, hee or it is, that he or it is by the worke of God, *vers.* 30. the end is that hee might have the whole praise, *vers.* 31.

Ephe. 2. 12
1 *Tim.* 1. 17

Fourthly I say if God leave the matter wholly to man in generall Redemption, as that hee doth Elect Persons no otherwise then in Relation to qualities: then he hath respect to persons, and the reason is, because hee hath respect to something in the person, for which he doth respect him: and yet the thing is insufficient why he should be so respected, for according to this position more should have been choien, but with respect to what they doe, which others doe not, now it remains to be examined whether that which some do of themselves by their owne power, puts a worth and excellency upon their Persons, to cause God to chuse them above others: if not then I demand why and upon what reason God should chuse them above others; and againe; if that which some doe of themselves, and by their owne power put a worth and excellency upon their Persons, to cause God to chuse them above others; then *Paul* erreth in saying that Election is of favour or Grace, *Rom.* 11. 5 6. Now I conceive it will not be said there is a worth or excellency upon the person of any man, by what he doth by his owne power, in point of beleeving Sanctification, obedience, and perseverance to cause God to chuse him; and if not, then is God a respecter

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of Persons, and not just but partiall; because hee doth respect one more then another, and yet the thing for which hee is respected doth not deserve why he should bee so respected, and according to the Argument it is all one, as if a Judge should save some Malefactor, because he is rich, strong, wise, beautiful, or because neere of kindred, whereas hee will condemne another, because hee is a stranger, or evill favoured, poore, foolish or weake which were partiality.

And on the other side, and if any will affirme that what some doe of themselves, by their own power in point of beleiving, sanctification, obedience, and perseverance, put a worth and excellency upon their persons above others, to cause God to chuse them, the absurdities will bee more horrible; which what they will be I leave to you to conceive and judge of.

In the next place, you say you come to answer some of my Scriptures, that I bring to prove particular Election, and first you begin with my saying, that they which are in time saved were formerly appointed so to bee: you say it is a very truth, but nothing at all for particular Election: and why doth it not? you say; it proves yours to bee a truth also; for all that are or shall bee saved were formerly appointed so to bee; but who be they? not any person abstract from Faith Sanctification, or obedience to the Gospel as you say I must prove, if I will prove particular Election.

To which I answer, I doe observe in your answer subtilty, weaknesse and error, and first for Subtilty it is observable, that you say, who are they that are or shall be saved, and then you answer not any person abstract from Faith, Sanctitie, &c. and herein you doe subtilly turne the question from Election to Salvation. thereby insinuating as if wee should say, that some persons abstract from Faith, Sanctification, and should be saved, whereas the proper question is who be they that are elected: or more properly whether men beleave before they be elected, wee know grant and agree, that all that are saved doe beleave, and are sanctified before they are saved: but most properly is the question whether Faith, Sanctity, and obedience be the cause of Election, this doe I absolutely deny.

Secondly, I doe accuse you of weaknesse, because you doe not answer to the second part of the reason at all, which if
you

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you had I conceive you would have found it too strong for you, and therefore it is meer weakness to shun the strength of an Argument: to prove this I expresse the former Argument by me framed, and it was this.

That which God doth in time, he did appoint or decree to doe before time; but he doth cause some to beleeve in Christ, and not others; *Ergo* he did so decree before.

This you say proves not particular Election, and doth it not indeed? I would put you in mind that it doth; for it sheweth that God doth in time cause some to beleeve, and not others: *Ergo*, he did elect their persons, and appoint and decree them to beleeve in Christ before.

Now to prove this, I shewed that the sole cause of the difference proceeded from the Lord, why one beleeved and not another by these Scriptures, *Mat. 13. 11.* Where Christ saith, *To you it is given to know the Secrets of the Kingdome of Heaven,* but to others it is not given, *Phil. 1. 29.* *To you it is given for Christ, not onely to beleeve in him but also to suffer for his sake.* *Phil. 2. 13.* *for it is God which worketh in you both the will and the deed.*

The Conclusion then is this, if God work Faith in some in time, and not in others, then hee did appoint so to doe before, and consequently did elect them and not others; the former is by me proved, and not by you disproved nor denied, for you make no answer therunto, whether God ~~God~~ causeth some to beleeve above others or no, this you speake nothing to at all: and the other you grant to be a truth, namely what hee doth in time he decreed to doe before; *Ergo*, he did elect and appoint some to beleeve and not others.

And thus you may behold your selfe to deale very weakly, and the strength to prevaile against you, deale therefore more strongly next time and more punctually, or else yeeld to the truth.

Thirdly, I doe accuse you of error in the sequell of your discourse, in that you make a respective Decree of Election in reference, unto what man will doe in point of beleeving, Sanctification, obedience and perseverance; which if it bee so then man is the cause of his Election and adoption, and then such a person may rejoyce in what he hath done in causing himselfe to be elected and adopted, but against this I doe set the manifest words

words of Scripture *1 Cor. 4. 7.* who is it that hath separated thee, or caused thee to differ from another man? you say a mans selfe by his voluntary beleeving, and practising the duties of Sanctification, obedience and perseverance, but against this the text is considerable: what hast thou that thou hast not received? if you will now say that the Gospell is Gods gift but the ability to beleevue obey and persevere is in man or else God should be Unjust to condemne us for not doing that with we have no Power to doe; here would I have you to hold to the Text, that either you have not this Power as you are men simply, or if you have, then another man hath it as well as you, then doth *Paul* aske the question still, who hath separated or caused thee to differ from another man? if you say you used the ability or power which you had aright, which if another had done as I have, he had sped as well as I; then this will follow that you have separated or caused your selfe to differ from another man, by a right use of the power you had in your selfe above another, and have not received it and may glory as if you had not received it, but lie upon this filthy error which doth so set up man, and take from God contrary to the mind of *Paul* in this place; and also in the *1 Cor. 1. 27, 28, 29.* Where it is said that God electeth foolish weak vile despised things, and things that are not: one end is to bring to naught things that are, another end is that no Flesh should glory in his presence, in *Ephes. 1. 4, 5, 6.* compared with *chap. 2. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13.* Wee may see that he chose: h those that were dead in sins, Children of wrath, Gentiles, uncircumcision, such as were without Christ, strangers from the Common-wealth of *Israel*, aliens from the Covenants of *Promise*, such as had neither Faith nor Hope, but were a farre off without God in the World; yea even at this time when they were dead by sinnes, *ver. 5.* then did God set his great love upon them (*ver. 4.*) to chuse them (*Chap. 4.*) that he might worke Faith and Holinesse in them (*Chap. 2. 8. 10.*) that thereby he might set forth his rich Grace and kindnesse, and praise. (*ver. 7 Chap. 1. 6.*) and that he might take from man all occasion of arrogating to himselfe any boasting at all (*Chap. 2. 8, 9.*) thus I conceive I have replied sufficiently to your answer, and would put you in mind that there were two reasons more, which you have not spoken too at all: and it is much that you should

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Should I erre forgi your selfe, as in takinge each you to answer three Reasons, neglect two of them: and whether you have answered the third to my purpose, I leave it to others to judge; but because you have not spoken to them, I will set them downe againe to prove the thing in a question.

That which is the cause of the cause is the cause of the effect.

Now the cause why God sends the Gospel to be preached which is the cause of Faith, more plentifully in one place then another, is because he hath some of his Elect and chosen ones in that place more then in another. *Act. 18. 6. 9. 10. 11.* compared with the *16. 7. 8. 9. 10.* therefore Election is the cause of Faith.

Eternall life is the gift of God. Rom 6. 22. therefore all the cause concurring to eternall life must needs bee the gift of God also;

But some persons onely are saved and Election of those persons as those in whom onely God hath appeared: and doth worke; Faith is a cause concurring to eternall life, *Ergo* Election is a cause and Faith as its proper effect, it's the gift of God.

Here followeth an answer to a Letter which was written by T. W. In which answer is shewed how that the soule and originall sinne, and corruption of nature is derived by the cause of generation from Adams.

LOving friend according to your request I have adressed my selfe to you in these few following lines for yone perusal.

You say wee have beene in dispute about the soules coming from God, you say, I deny it. I conceive you are mistaken, for I only say the soule doth not come from God immediately without the meanes of the parents, for by the meanes of the Parents I hold the soule to come from God and the body also.

You say it is impossible for the flesh of one to beget the Spirit of another, because the Spirit is the Superior.

To which I answer, separate the Spirit of the Genitor from the flesh in the act of generation, and what generating will there bee either of soule or body, where is on the other side if you conjoyn them together in the genitor what should hinder, but that there should be the same conjunction in the generation of thing generated, according to the principle of nature and command of Gods.

to every creature gendering, that they should ge e forth & multiply according to their kind, not a part but the whole of their kind, such as they themselves are; you alledge *Zach. 12. 1.* which saith God formeth the Spirit of a man, and so he doth the body too, *Iob. 31. 15.* and the body of the corne also, *1 Cor. 15. 36, 37, 38.* But this hindereth not, but that he useth the meanes which hee hath appointed in nature, for the effecting of these formes, for it is plaine that they are all naturall formes, and essentiall to the nature of the creature formed, so man, soule and body both parts are essentiall to his nature, and effected by meares of man, whose nature it is you alledge, *Psal 33. 15.* Hee fashioneth their hearts every one of them; which is to bee understood of Providence whereby he ordereth their hearts in their severall operations, and affections, and nothing pertinent to creation or infusion of soules.

As for *Heb. 12. 9.* I shewed that the Apostle calls God the Father of Spirits in respect of his absolute authority over them, secondly in communicating grace and goodnesse to them, you say you can see no reason to take it so, and why you say he opposeth the soule to the body, this I grant, but whereas you say he opposeth the fountaine of the one to the fountaine of the other; that remains yet for you to prove, that hee opposeth the fatherhood of the one, to the fatherhood of the other, cannot be denied, but that by fatherhood should be meant fountaine, cannot be clearly concluded in respect of the essence, of soule and body, unlesse you meane by fountaine, author of the spirituall life of grace, and salvation, communicated to the soule by the Gospell of God, as *Iam. 1. 18. 1 Pet. 1. 23.* for to speak as the thing is it's Grace communicated which gives the soule its true being, for before the soule is dead in trespasses, but grace makes it alive, and God by communicating the same grace by which the soule lives, is cal'd the Father of Spirits, or spirituall Father opposed to our naturall Father, of whom wee are carnally begotten, and borne, and the Apostle would have the beleeving *Hebrewes* to submit themselves unto his chasticements, who as he is the Author of our spiritual life, so is he the preserver of the same spirituall life, & useth the same for their profit and life, as he doth expresse himselfe, and therefore seeing you have submitted your selves to your naturall Father, much more should you submit your selves to this spirituall Father for your profit, and spirituall benefit, that you might be partakers of his holinesse. You

You say if the soule comes by generation, then there must be a conjunction of Spirits at the same time as is of bodies, and this you deny, *Ergo*,

To this I answer, that bodies of mankind abstracted from their spirits have no conjunction.

you say if soules of Parents begets the soules of the children, then a learned man must beget a learned child, and a gracious man a gracious child as well as a sinfull man a sinfull child, (seeing learning grace and sin are all accidents, having a being in the man, not being with the man, for a man say you may be a perfect man as *Adam* was without them.

First I deny the consequence which is, if a soule begets a soule, then a learned man must beget a learned child, and so of grace as well as of sin: because if the soule doe beget a soule it is to bee supposed that it begets such a soule in likenes as it was in natures being: and uot such a one as it was by art or gift, but learning is artificiall and grace is of gift: but sin is naturall, for it is the corruption of nature, and did enter in othe world by one man over all men, *Rom. 5. 12.* and therefore wee are by nature the children of wrath, *Ephes. 2. 3.* and not by accident.

Secondly I answer to the antecedent that the soule doth not beget the soule, but the person soule and body doth beget the person soule and body; and such as is the person begetting in his nature, such is the person begotten.

And whereas you say all persons are free from sin till they commit actions of sinne, and thereby onely doe become in bondage to it to which you alledge, *Ioh. 8.* which place doth more directly shew the person that is in bondage, than the thing which brings him into bondage, as if he should say hee that committeth sinne, doth plainly declare himselfe serviceable and subject thereunto, *Romans 6. 12.* and whereas you say a present bondage presupposeth a former freedom, this is not denied, so as you have respect to *Adam* who was created good, and so free from sin, till he fell from that state into sin, into which he broughe all his posterity together with himselfe, *Rom. 5. 12.* otherwayes there are many of the sonnes of *Adam*, which should need no redemption by *Christ*, if they be free from sinne in themselves, and besides as it overthrowes *Christ*s dying for all: so I see not why they should not continue free by a carefull use of their power they have in nature, even in keeping the *Law*, and so consequently be saved thereby which is the opinion of divers, and then should *Christ* die in vaine and to no purpose at all, *Gal. 2. 21.* and by the same reason one may, all may, say if there had been a *Law* which could have given life, surely righteousness should have bene by that *Law*, *Gal. 2. 22.* but the *Scripture* hath concluded all de r sin, therefore since the fall of *Adam* free from sinne no otherwise

The Originall of MANS soule.

then by personall faith in Christ, and so I come to my urtwar questions.

That all men have as much benefit by Christs resurrection without their actual Faith, as they have curse of death by *Adams* sin and death without their actual sin: or else they which will be made alive in Christ, as all die in *Adam* 1 *Cor.* 15. 21, 22.

To which I say all have not so much benefit by Christs resurrection without their actual Faith, as they have curse of death by *Adams* sin or death without actual sinne, because they all have naturall union with *Adam*; without their actual sinne, but none have spirituall union with Christ without actual Faith (or I had rather say personall Faith, because I conceive faith may bee potentiall as well as actual) as for the Scripture, 1 *Cor.* 15. 21, 22. by which you back your question. I conceive it is by you mistaken very much, because you gather from thence that all men have benefit by Christs resurrection without their personall faith: which I conceive is not the mind of *Paul*, but onely to shew that Christ was the head or first fruits, whose resurrection is both the beginning, and also a sure pledge of the resurrection of his body or whole lump that have being in him by faith, ver. 18. and have his spirit in them, *Rom* 8. 10. 11. Christ by his Spirit quickens their mortall bodies, the certainty whereof makes them debtors to live after the spirit, ver. 12.

And Christ in foure severall places in *Ioh.* 6. speaks of this matter as of a speciall benefit belonging to the faithful; 1. in ver. 39. 2d. in v. 40. 3d. in ver. 44. 4d. in ver. 54.

It is true the wicked also shall rise but not as a benefit from Christs resurrection, in, or unto which they have no relation but by an effect of his glorious power to their utter confusion and condemnation. *Ioh.* 5. 29

And whereas you aske how Christ restores all things from the bondage of corruption; I conceive by all things you will understand a limitation in relation to the universall, or else I will ask you whether wicked persons be not things, and whether those things bee restored from the bondage of corruption by Christ, & therefore by all things must be meant all the faithful, and all things in relation to them for their happiness.

Your last question is whether Christ the righteous Judge will judge by the law given to *Adam* before the fall, or by the Gospell after, or by both. by both, for the law given to *Adam* before he sinned, is it which he sinned against, & thereof it comes that man hath need of a Gospell or glad tidings of grace and mercy which grace and mercy if it bee received it delivers from the curse of the Law, if it bee not received hee lies under the curse of the Law still, and under the refusall grace also according as the meanes of making knowne this grace hath been afforded.

FINIS.

